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THE FATHER AND HIS BOY

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The Place of Sex in Manhood Making

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Dedicated

to

Democracy in the

Family

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FOREWORD

The most fundamental task in sex education is the instruction given by parents to their children. Most parents feel themselves so helpless in the face of this responsibility, and they are so deeply in the grip of inhibitions with reference to the whole subject, that progress with them is more difficult than with any other group in the community.

It is also true that parents have not, so far, received any adequate help in this matter. They have been talked to and written to about their responsibility to their children, and about methods and subject matter, in so general a way as to leave them almost as helpless as before. The printed matter in which there has been an attempt to give simple, practical help has also been faulty,—in that it has been too largely confined merely to showing what should be said in answer to children's questions, without giving the parents any adequate background for understanding the sex nature of the child, or the rôle which sex plays in life, in order that they may properly interpret the facts they give. In the way of preparation for their task in sex education, parents need first of all a change of personal

attitude,—to have the whole subject of sex redeemed for themselves,—to have it lifted out of the atmosphere of the unworthy and ignoble into one of cleanness and respect. They need to have an intelligent understanding and appreciation of the developmental processes going on in the child, and of the part which sex plays in that development. And they need very concrete practical guidance as to the manner of instruction and influence, which will enable them to approach the sex education and training of their children, step by step, through the whole period of childhood and adolescence with reasonable confidence and courage.

Dr. Galloway's new book, "The Father and His Boy," has been written to help parents to such an attitude and understanding, and to give them the practical aid they need. It is written in untechnical language and with a sympathetic understanding both of the needs of the child and of the parents' difficulties. For many parents it will transform an odious task, from which they shrink, to one of privilege and of joy; and it should result in greatly increasing the number of parents who are seeking to discharge their responsibility in the interpretation of sex to their children.

Dr. Galloway is peculiarly fitted to bring this much needed aid to parents. He is a trained scientist, and an experienced educator and parent.

Having for many years been a professor of biology in colleges, where he has had large experience in dealing with this subject with young people, and having given much study to the scientific pedagogy of character making, he now brings to the aid of parents a rich educational experience. Dr. Galloway is the author of a number of books on sex education, and on other scientific and educational subjects. He combines in his point of view the best of science with the best in moral and spiritual philosophy.

It is hoped that this series of untechnical papers, appearing originally in *American Youth,* now enlarged and assembled in book form, may, because of their practical suggestions, serve to promote sound sex education with peculiar effectiveness, through the annual "Father and Son" week of the Young Men's Christian Association, and through similar meetings, held by other religious bodies, and through the community program of the American Social Hygiene Association.

William F. Snow.

CHAPTER I

ON BEING A FATHER, NOW

The enterprise of being the father of a boy nowadays is no sinecure. In the olden time when the "easiest way" of the hickory stick and all the methods of teaching that belong with it were pretty generally accepted, it was not so bad. The father of the family, by the same "divine right" of autocracy, which Mr. Hohenzollern has done so much to discredit in the case of rulers, could appeal to force or fear, or to any other device of direct action which occurred to him, to produce results. The chief *result* sought was "obedience," which, on the whole, meant not doing things that irritated or inconvenienced the parents. Of course we parents could always get some sort of obedience from the normal child if we forced the matter; we had every advantage of him. We cared little for the spirit in which a thing *wasn't* done, if only we kept it from being done.

Unfortunately for our ease and peace of mind, those good old days are gone, and we fathers have fallen upon bad times. Not only have we been

brought to remember that Jesus built His platform on the fact that the child is more nearly sane and normal than the adult, and that He placed a pretty scathing condemnation on anyone who would mislead and offend children; but also our best educational students are showing us in hundreds of ways that the *real* thing we do to our children day by day through teaching, contact, example, commands, neglect, punishments, rewards—whether these are too severe or too lax—is done *inside them.* We have been over-zealous for mere outward conduct, such as our mature minds egotistically set up as most convenient for us; and we have been too little observant of whether we were building our children's natures wholesomely and constructively,—or whether we were making unhappy and unconvinced and prejudiced hypocrites, or rebels and snobs,—or whether we were merely keeping them permanently infantile, either by "breaking their wills" or by coddling them.

The Boy's Inheritance

We now understand that the child inherits—without having been consulted—straight through us a whole set of senses, impulses, tendencies, nervous connections, capacities, and powers, which have come to him naturally from the long line of animal and human ancestors back of him. They are in

themselves morally neither good nor bad; although the very fact that they are there and that some of them are tremendously powerful is a sign that they have filled a big place in the past life of the race, and are to fill a big place in the boy's life.

Now the whole business of fathering and mothering lies in our privilege and duty of knowing the meaning of these various longings and motives and powers in the natures of our children; and of finding out where they lead for good or bad—(because all of them without exception have both possibilities); and of learning to guide our boy in the wonderful unfolding of these powers in such a way as will give him the finest and richest use of them, for himself and others, and will give the most permanent and sane happiness to himself in so using them.

Furthermore, we have come to understand that any internal unhappiness of the child in his development in any situation—if he has at all a normal nature—is a sign that there is something wrong with the situation itself, or that we have given him a wrong start in it. For example, we can be perfectly sure when a young baby cries in its cradle that it is uncomfortable physically, or that we have already so indulged, or otherwise miseducated it, that it has some dissatisfying sense of being mismanaged when left alone. Of course, in

this case the perverse attitude of the child, which results wholly from our own wrong treatment of it, very easily leads both child and parent further and further from the right road. This shows how dangerous it is to leave the right track in guiding our children even in infancy.

Many psychologists, indeed, are saying that the most important inner "qualities" that go to make up what we call "disposition," and the attitude the child takes toward its comforts and discomforts, its desires and appetites, its control or lack of control, its choices and actions, as well as toward the individuals about it, are already *set* within the child by means of his various experiences by the time he is six to nine years old.

No Known Limit to Education

In spite of the great importance of inheritance, nothing seems surer than that the early influences and experiences in the home and elsewhere can change and modify these inherited tendencies to almost any degree. Assuming that the child is not born strongly abnormal, this home training can make all the difference between a "good" person and a "bad" person, between "selfish" and "social," between self-controlled and self-indulgent, and such other contrasts of personality as we are in the habit of approving or condemning. I do not mean that

children are alike in the *ease* with which these results may be had through education; or that the same treatment will necessarily get identical results in different children; or that the type of "goodness" or other merit can in the end be made the same in them. It is very important that we realize that it is neither possible nor desirable to make any boy good *like* any other boy. Many wrecks lie about this foolish attempt!

I am trying to say that the home situation can make a sound social human being out of any normal child, if the parents have the wisdom to discover what is the right approach *in each particular case;* or the home can, and probably will, if they do not find this wise way, make the child abnormal, unsound, full of tensions and unhappiness, in any degree clear up to pessimism, despair, and criminality.

We fathers and mothers must face up to the fact that we are not succeeding in the right rearing of our children. The percentage of total or partial failure is too high. We cannot begin to claim to be 25 per cent efficient,—that is to say, that our human output of boys and girls comes up to a 25 per cent development of the individual and social perfection to which they are entitled. Much of this failure is due to the ignorance, lack of imagination, selfishness, and carelessness of us parents.

It would be much more comfortable for us to

feel that the child's future character is so supernaturally mysterious, complex, and preordained that we can't do anything more than polish the edges of it. And as a matter of fact we do try to push the matter off upon heredity or Providence, or charge the results up to the activity of an external personal devil or to internal total depravity. These are all mere technical dodges in trying to defend our ignorance, laziness, and irresponsibility. Providence and heredity will give us some wonderful aids as well as difficulties, in what is a most complex and intricate problem. But the thing I am trying in this chapter to have us realize is this: the parent of a boy cannot escape the responsibility of insuring that he become the best and most effective social human being he *can* become, considering the hereditary stuff we parents have given him. No successes which you will ever achieve elsewhere,—of property or influence, in lodges or clubs, in politics or religion, in your profession or your golf will compensate for failure here. But you know this quite as well as I!

Character Not Made by Force

If, then, no great faith is to be put in Solomon's seeming "will to power" in the "spare the rod" epigram, where are we to turn? Now, I don't want to be misunderstood. The rod, which, of course, represents authority and appeals to fear, is some-

times a valuable instrument. But it is too direct and easy to be either true or safe, as a steady diet. This whole force-fear motive is so simple that we are likely to overuse it, unless we use it very scientifically. It is never constructive. It is, at best, only for emergencies which we have not become wise enough to meet constructively. It is like braking our car, on the down grade, in high gear and with the engine uncontrolled. It's better engineering, I have heard, to send the machine down grade in low gear without brakes. This is engine control; a very different thing. Engine control in human life is what we parents want; and we can get it if we want it enough to learn to know the tricks of the engine.

How is this to be done? You don't need that I should say over to you again what you've heard a thousand times: "Be chummy with your boy"; "Hike and camp and read together"; "Deserve and keep his confidence"; "Keep young with him"; "Get his point of view." Nor yet do I need to say that boys admire men, want to be men; that men influence them greatly; and that you, if you've been a sane father at all, have a big place in his unconscious, if not in his conscious, ideals. All these things are true enough, and much might be said about them; but you have heard them often.

These are the mere "raw materials," so to speak,

of the situation. Their value depends on the use we make of them. They are not *ends* in themselves. They are only means of getting at the real job of leading the boy. Mere "chumming" with your boy may not be of any value. It may be a great bore to both of you. You get close to him and learn his nature that you may bring your best intelligence and devotion to his aid in the most effective way at every step of his life. To do this you must chum with him in such ways as to *give him pleasure* in it.

The Driving Power of the Boy

We were speaking a while ago about engine control. The most complex Stutz engine is a marvel of simplicity compared with the inner motives—which you know mean the driving powers—of your boy. But then, he's really worth more study than a Stutz engine! These motives that push the boy into action may be the original impulses with which he was born, or they may be those which appear in later life, or they may be active desires growing out of these inner longings plus his experiences, or they may be definite, thought-out, conscious *purposes* looking toward partly understood consequences. Of course the latter come only as he grows up and understands and thinks.

Now the chief reward of life is satisfaction—or dissatisfaction. The remarkable thing about all the

powerful motives is that they look toward satisfaction. We see evidences of this from the very beginning of the child's life. It is because he gets pleasure in the use of his muscles that he forms habits of squirming and kicking up his heels. Because he finds that crying brings relief from loneliness or other discomfort he forms the habit of crying when he is put down. All through his childhood, indeed throughout life, such impulses as hunger, fear, desire to possess things that appeal to him, anger, love, imitation, play, and scores of others drive him to many activities. It is through the satisfactions which they furnish, or fail to furnish, that a child finally comes to accept or reject his tried-out lines of action. If a given action suggested by a given impulse or motive gives the child pleasure, he will be inclined to repeat the action; if it gives discomfort he will be less inclined to do it again. Here, of course, is where the "rod" comes in. We have recognized that the chief purpose of the rod is to give discomfort; and by the proper use of it we insure such discomfort as will tend to make the child hesitate to repeat the act. Unfortunately, the child may associate the discomfort with *us* rather than with his own act, and really he is usually right in doing so. For example, when we whip him or put him in the closet for refusing to do his part of the morning work about

the house, he may see quite as well as we that there is no logical connection between the two, except through us. Somehow the dissatisfactions should always grow *naturally* out of and be associated with the mistake itself, and not be an artificial and arbitrary thing, depending on our whim or mental state. In the case cited above, it would be more natural to cut him off temporarily from some enjoyment that comes out of the partnership that he has violated.

Inner Impulses

Some of the inner impulses, desires, tendencies, appetites, attitudes, and foresights that rise to the place where they move ("motives") the boy to choices and action are these: curiosity, greed, imitation, sharing, contrariness and its opposite conformity, restlessness and activity both destructive and creative, confidence and fear, rivalry, desire for success, love of approval, leadership. There are many others. He's a regular bundle of these instincts and impulses. Very often they work against and tend to balance one another—as laziness and curiosity, or obedience and contrariness, or greed and sharing. For example, a lazy boy may be made so curious about a given problem as to do a great deal of study or work to gratify his curiosity. In this way he may come to feel that he gets more

satisfaction by overcoming his indolence. Even when they do not actively oppose, motives may compete for attention and thus be used in opposition. All these impulses or motives lead normally to action. The action itself may result in either of three states to the child: it may give pleasure; it may give discomfort; or the result may be neutral, indifferent. In any case this result, whether pleasant or painful, in turn modifies motives in one way or another, and begins the formation of habits. If such an action is satisfying and pleasure-giving, we know how it brings enthusiastic repetition, and finally positive habits; we know, too, how discomfort tends to weaken and discourage the motive, and to form habits of repressing or inhibiting any action which brings discomfort.

Satisfaction versus Fear

Now, in our too simple domestic economy, as I have pointed out, we have tried to furnish the discomfort with force, and have tried to make fear the opposing and reciprocating motive to stimulate or hold in check all the others. As a matter of fact, it *can* be so used; and in one form or another may well be held in the background of youthful consciousness—though not too vividly—as a possibility. Wholesome, justified fear is not to be condemned wholly. However, fear is not constructive.

The best it can do is to check or inhibit one from doing something. Negative motives are never enough, and often they are directly harmful. To a normal child, the best method of handling laziness, for example, is to insure such a high and natural and appealing satisfaction and pleasure to curiosity and to creative action that he feels that he can't afford to remain lazy. The best way to reduce the greed for possessions is actually to see that the child always has more satisfaction when he generously shares than when he is selfishly greedy.

In other words, we are naturally endowed with so many wholesome motives that lead to character if properly guided, and so many of them can be used to aid in repressing, strengthening, substituting for others, that it should be a joy to the parent to find how each motive may be appealed to, practiced, and satisfied in the way to produce the most wisely balanced results. Also how the satisfactions of the "higher," more out-reaching motives may displace those of a more gross and temporary character; and how those that look toward the happiness and advantage of others may help hold in check and subdue by the satisfactions they give, those that look only to selfish advantage. It's a wonderful game, this bringing our children to their fullest possible life, both in the game itself and in its prizes!

The Center Is the Home

But in still another way, these various partial motives and satisfactions are, unconsciously and consciously, in conflict within the child. We have no assurance that the "checks and balances" will work out a wholesome result in the child if left to the chances of the street, the school, and the church. There is only one center where loving hearts are continually concerned to have these springs of personality mingle their streams of power so that every one of the many impulses will be guided in the interest of the personality now and in the future; in the interest of the self and in that of human society. This center is, of course, the home. It is wonderfully important that this center shall know when and how to divert and direct these impulses into *right satisfactions,* thus forming *right habits* of action, leading to *right ideas and ideals and attitudes* within the boy. Then, and then only, is he safely under self-control.

CHAPTER II

WHY SEX EDUCATION IS NECESSARY FOR BOYS

Doubtless whenever you think of the sex qualities of your boy and of trying to help him in respect to them, you think chiefly of the sludge of coarse and vulgar things which were brought to your consciousness in youth, and you know that your boy is having that same stuff poured into his mind, and probably with willing ears, daily. You think, too, of your own actual struggles and temptations, and of the sex immorality and vice and disease that lie about you on every hand in human society. Without doubt you would do anything within reason to insure your boy a clean, safe journey through these sex perversities, if you were convinced that such a thing were possible.

Your boy is getting some kind of sex education, and there is no way under heaven whereby we can prevent it and allow him to live. He is too full of sex himself, and the life about him is too full of it for us to have any hope that we can get him through

in ignorance. Besides, if we could, ignorance about essential facts and relations in life never did and never will get us anywhere that it is worth while for us to be!

Our Better Appreciation of Sex

Considerable thought has been given to the sex question in recent years, and we have brought together a great deal more understanding of it than the human race has ever had before. One of the most important truths is this: the perverse things that came to us about sex when we were boys are not the real facts of sex. They are a part of it, to be sure; but they are only the ragged edge. The real thing is positive, upbuilding, big, and influential for good—so much so that it is astonishing how slow we have been to realize its greatness for human life and growth. It is only this positive, enriching, developing, and ennobling aspect of sex that we fathers have succeeded in keeping away from our boys; we haven't protected them from the negative and degrading features by our silence. Our only chance to protect them from the vulgar views is to give them such a prophylactic and immunizing treatment with truth and the vital meanings of sex that their systems can neutralize the negative facts and cast out the negative errors as they come to consciousness.

As a father, you cannot do yourself a better service, for your boy's sake, than to become familiar with what sex and reproduction mean to you and to him and to all of human life with which you both have to do. Of course you cannot bring him this guidance in the best way unless you know the facts so well that you feel very sure of yourself. Most fathers imagine that these facts are hard for them to get. This is not true, however. There is no phase of his or your development in body, mind, or disposition that is entirely free from sex influence. It does more than any other quality to determine his thoughts, his attitudes, his ambitions, his conduct, and his relations. Let us see.

Your boy was not just created a boy in some mystical or supernatural sort of way. Being a boy didn't just naturally and providentially entitle him to develop a male body, with male sex organs and masculine temperament and desires, and later to produce in this body the male sex cells by which he may become a father. We usually think of it somewhat in that way.

On the contrary, his *sex has made him a boy* in body, mind, and temperament. When he was a one-celled human being, immediately after the sperm cell which you furnished fertilized the egg cell which his mother furnished, his male sex was apparently settled. Very early in his prenatal life,

long before he showed any bodily qualities that would indicate that he was to be a boy, or even a human being for that matter, a small group of primitive reproductive cells carrying the male sex characters were put aside in his body. This was before there were special muscle cells or bone cells or nerves. One can almost believe that nature is more solicitous about these sex elements than about any other part of him. These male cells, placed deep in his body, more than anything else about him, have largely dominated his development from that day to this. They have made his body a boy's body rather than a girl's, and have produced in him step by step all his male characteristics, tendencies, and powers of mind and spirit. The maleness he has is not just a name for his male body, shape, muscles, organs, ambitions, and the like. It is the *active cause* of them. All that he will ever have that makes him different from his mother or sister comes straight from his sex nature. He and they are proud of the differences. If he had been castrated—that is, if this little group of male cells had been destroyed without stopping the development of the body itself—in a few days after fertilization (long before birth), he would not have developed these masculine qualities of body or mind. He would have been a *neuter*.

Similarly, sex has made the feminine body and

disposition of his sister. In other words, the sex qualities in the original hereditary cellular make-up of the individual *produce* boys and girls and men and women, and all the differences between them, and *produce* the qualities in each that attract the other, and no less the very feelings of attraction themselves. Thus the impulses of reproduction and sex give rise to the desire for companionship between boys and girls; to courtship and the devotion of lovers; to marriage and the love of husband and wife; to the home and family; to the sympathy and affection that exist between parents and children; to the chivalry and the desire to protect, which fine men have for their own and other women; to the organized society, which depends on the home, and the sympathy which holds it together and makes it workable. All these things would be impossible without the biological impulses of sex and reproduction. It is easy to see that these are the finest things in life. Indeed, most of us would agree that life would not be worth the trouble without them.

Our Sense of the Beautiful and the Good

This by no means tells the whole story of what sex and reproduction have brought into life. Our sense of the beautiful and our standard of beauty arise out of and have been greatly influenced by

sex. We men, for example, can all remember how our sense of the beauty of poetry, music, art, and nature grew when we first fell in love! Everything was much more lovely than it had ever been before. This is as true of our feeling of the beauty of right conduct, of fairness, of justice, of honor, of high moral purposes in ourselves and others as it is of the beauty of women. Similarly, our religious sentiments and our religious forms owe to our sex nature a great deal of that in them which touches the affections and emotions. For example, it is during adolescence as our sex natures are developing within us that we are most open to the appeals of the religious and idealistic use of our lives. If we do not devote our lives to high and fine human purposes during this time, we are not very likely to do so at all. This is not an accident. It means that sex is one of the inspiring causes of all that is best and most lofty in life.

All this is just intended as an illustration to support the statement that we have underrated and made common the meaning of sex in all our thought of it; that it really means very much more than we have ever allowed it to mean to us. Our space will not allow us to prove or expand these ideas. We have allowed the negative and vulgar indulgences and abuses of sex to blind our eyes to what it really contributes to the individual and to society.

In the past, when we have talked of sex education, we have thought that it must mean to frighten the boy with fear of perversions, diseases, and the like. When as a matter of fact it is rather gradually to make him alive, and as early and convincingly as possible, to the wonderful things his own sex will do for his body if he will only let it; to what his mind and spirit may gain from it; to what his mother means to you and to him; to what brotherhood and sisterliness have meant through long ages; to what is taking place in the spirit of the girl who is growing up to be his sweetheart and wife; to the feelings of a man who has deserved and won the love and faith of the woman he admires; to the happiness of being strong and able to protect a wife and mother and children; to the joy a home may be to people who have learned the secret of a sharing, democratic, unselfish, clean life; and to the hell it is to those who abuse and pervert the essential forces and spirit that make it a home.

Significance of Powerful Impulses

Now, a great biological truth is this: no force and factor of life ever comes to have such influence as sex does on life and conduct without having powerful impulses, instincts, longings, desires, appetites, passions, and satisfactions coupled with it and

urging it to express itself. Food and nutrition are very essential to individual life; and about the use of food have arisen hunger and thirst and the splendid and very useful senses of taste and smell. Similarly, just because sex and reproduction are so absolutely essential to the life of the species and contribute so to all its social and emotional development, they carry impulses, longings, motives, and satisfactions which are among the most powerful we humans know. We are half inclined to regard these impulses with shame, and to apologize for their power over us, as though they were abnormal and gross. They are as natural as hunger, and lead to much more lofty things than hunger can. They are as powerful as thirst, and contribute much more to the intellectual, emotional, and social progress of mankind. They are powerful, however, only in proportion to their value; but *just in proportion to their power for upbuilding life, character, and relations are they capable of being misused, abused, and perverted.* And yet it is a great waste of fine educational material and opportunity to allow our minds or the boy's to conceive that the perversions of sex are as big as the thing perverted. To be an effective father of a boy any one of us must get a very much redeemed notion of the tremendous and inspiring part which sex brings to the highest life we have.

How Young Men Respond

It may be that your first reaction to all this is to question whether these high constructive things appeal to the boy of red blood and sex appetite. You may be disposed to think of it as "sob-stuff." But, father, I want to say that I've talked to thousands of college men and soldiers in the camps, and I have yet to find the crowd of fellows which isn't more quick to respond to this true picture of the positive part that sex plays in the making of men and women, homes, happiness, and children for future society, than they are to fear of disease, or to any of the horrors connected with wrong sex life. They have no trouble in believing that it is true.

My conviction is that we must not wait until a boy goes to college or is ready to be married before we begin gradually to show him what clean and honorable sex life means to the girl he makes his wife and to their children, as well as to his own happiness. Every sex fact he learns all along the way of this education, beginning in early childhood, ought to be connected in a fine, tactful, convincing, and delicate way with the best emotional and social values and ambitions that belong to us as boys and men in later life. The true home itself furnishes the best illustration and suggests the spirit of these values.

In a word, then, don't you see that it is unreasonable to expect your boy, endowed with this tremendous sex impulse, which you can recall in your own life if you will, to find his way unaided in this jungle of sex which we call society and to come through it strong and fine and honorable and clean? It is perfectly possible for him to be *guided* so that he may, with reasonable certainty, do so; but he hasn't inherited any of the race experience with the complex sex relations, which could enable him to do it *unaided*. This help must come from his seniors. *This is sex education:* that we should bring all we know to help his sex impulses add to the fineness of his character, and to help his character guide his sex impulses wisely.

To do any good, it must come in the right way.

CHAPTER III

HOW SEX EDUCATION MAY BE GIVEN

We have based our conviction that we must provide some sex education for our young people, frankly and fully, on the great part which sex plays in life. A factor which so influences life must find a corresponding place in education for life. The importance of sex education for your boy may be resolved into some of its elements in the following way:

1. Our children are born with sex as a physiological possession which unfolds as they grow and influences their whole development of body, mind, disposition, outlook, relations, and conduct probably more profoundly than does any other part of their nature. This influence of sex begins long before birth and continues throughout life. This is normal, natural, constructive, and the basis of most that makes life worth while at our human level. It is capable of the most gross and degrading abuses and perversions, which bring disease and loss of self-control, of self-respect, of right social adjustment, and of happiness.

2. The social life, including the home into which they are born, is largely based and organized upon reproduction and sex. There are other factors, of course, in the making of homes as we know them. We think now of protection, comfort, beauty, privacy. But the essential home of mother, father, and offspring existed long before these surface things. Society, too, has other factors; but deeper than any of these in making social life is the home and family. Society is therefore sexed—highly and often artificially so. It is full of incitement, allurement, and temptation to all phases of the increasing sex nature and desires within the boy. This incitement is often precocious; that is, it comes to his intellectual and emotional consciousness before his sex nature itself is advanced enough to cause him to seek solutions naturally. This helps to make the problem more difficult for him.

3. He has not inherited the experience, the point of view, the poise of attitude which will enable him to guide and control wisely this tremendous force in this to him trackless jungle. He can get the necessary intelligent control only by his own personal experiences, which may easily wreck any possibility of a satisfying and acceptable social life afterward; or by the help and guidance of those who have learned the road through their own experience or through observation and instruction.

Two Wrong Ways

This is our situation. What may the fathers and leaders do about it? Unless you have really thought your way through the problem more carefully than most fathers have, you probably have come more or less unconsciously to one or the other of two attitudes and policies: first, you may have decided that a certain amount of sex experience and experimentation are necessary for boys and young men, and that such an early career of "wild-oat sowing" really adds to a man's later control, by way of the sad experience he gains through grossness and indulgence; or, second, you may hope to use the short cut outlined in the first paper of the series, of exercising parental authority along with force and fear in one form or another, and thus as a parent condemn and forbid to the boy what may seem to you to lead him into wrong and hurtful sex behavior.

These two plans are directly opposite in their nature. They are both extreme views. They agree in little aside from being false both to fact and to the boy's best good. It is *not* best for the boy either to be bullied under the cover of parental authority, or to be let alone to "muddle through," or yet to be subject to an uncertain alternation of these methods depending on our changing moods.

The first is the very laziest possible way. It says

something like this: "These strong impulses and alluring situations that would naturally drive the boy to sex indulgence cannot be met except through personal experience. The boy must play with fire; he must actually do the gross things; must form attitudes and habits of indulgence; suffer the penalties of his excesses; discover for himself that they fail to live up to promises; must make up his mind in consequence to a life of control and sanity; and must then undertake to break up these attitudes and habits and to start over, disillusioned but experienced." This is, of course, a complete and cynical denial of all upward conscious progress by way of human experience, of the value of all personal influence, and of education through the use of the experience of others. It is true that personal experience is the *surest* teacher we can have; but it is equally true that it is the *most expensive both of time and personality*. Unless we can partially transfer experience from one to another, conscious progress by education is out of the question. The whole value of parenthood is to save the child some experience. Of course everybody knows that it is not humanly possible to transfer *entirely* this wisdom of the past. Nor is it to be desired; for much of it is not true! We must cast aside the rubbish, select the very best, and find ways to transfer this to our boy so as to win his full assent.

Can we then pass to him our interpretation of our own experience, or our observations and our thinking, in such a way as to take the place, in part, of his own experience? And are we sure enough that our own conclusions are right to justify us in so doing if we could? (We probably are quite *sure* enough, but probably we shouldn't be so always.) Even if we are certain of our facts, we need to be most careful of the method. Here is where we need to apply the cautions suggested in the first chapter.

The Way of Autocracy

We are much inclined to say something like this: "Now, son, I've had more experience than you. I know more about these things. Furthermore, I am your father and have both the duty and the authority to require that you avoid certain companions, certain sources of knowledge, certain thoughts, certain experiments, and certain behavior. I want you to live by such and such rules which have been given us." We thus invoke the conventions and commands of church, community, or Bible, supplemented by our own authority. Of course there are coupled with these commands, usually negative in character, certain threats of punishment or discomfort, near or remote. It may be of physical punishment, or of public condemnation, or of hell. There is no special choice among these.

None of them is of first-rate value for constructive results. I have already suggested the value of fear, and the limits of its value, in the first chapter.

The Results

This method is both the next-to-the-laziest and the next-to-the-worst, if not very worst, way to meet the sex situation of your boy. Its results in any case will depend on the nature of the particular child. Let us examine.

1. If the child is tractable and obedient, with very little sex urge or sex-consciousness, we *may* get an exemplary and controlled behavior with a colorless personality—which has been variously described as "mollycoddle" and "goody-goody." There are not a great many children of normal energy who would naturally be placed here. Most have sufficient character to come in the following groups.

2. If the child has strong sex urges and curiosity, and yet takes your steps for repressing them seriously and obediently, either because of love for you or of fear of consequences, you *may get right conduct*. But, unless your method includes something more satisfying to the child, you are sure to bring about within him hidden conflicts and stresses between this continuing, unsatisfied sex impulse, interest, and purpose and the conscious wish to

obey you. This is a most unfortunate and unwholesome situation. What sort of a person your boy will come to be in the end will depend on the relative strengths of the various warring elements.

By way of example, one boy will control his conduct as long as he is dominated by you—either by love or fear; but in the meantime this repressed desire and attitude may be at work, quite unconsciously to the child, building up within him unwholesome *substitutes* for what you have forbidden. These may show themselves as imaginings or daydreams of a sexual or a near-sexual nature, which are as really emotional perversions as though they were carried into effect. Everything that happens to him in a sex way may feed this internal attitude of conflict, which is all the more hurtful because it cannot come to light. The child may be as little conscious of this condition and its meaning as is one on the outside. Another child may simply be obedient and control sex expression until he begins to be independent of you and then start on a belated period of indulgence and excess. Still another may, with apparent obedience in the open, give himself with increased deceit and secrecy to quiet and persistent investigation and experiment in the forbidden realm. You can easily see why every one of these results is full of possible disaster to the personality of the boy. But they are the natural out-

come of this kind of training in which the boy's own personality is not fully respected.

3. If the child has very strong desires and purposes and for any reason his love for you is not strong, or if his sense of fear is not heavy, or his spirit of adventure is strong, he may very soon come to frank rebellion, and a determination to go his own ways, either secretly or openly.

These are just three examples. They do not illustrate all the possibilities. They are reasonably common and normal outcomes of autocratic teaching by parents. These instances have nothing to do with the extreme cases of congenitally abnormal and incorrigible children. Between these types are all sorts of mixtures and intermediate conditions in our children. The choice as to whether our boys are to become mollycoddles, or obedient, but perverted emotionally and possibly in conduct with respect to sex, or hypocrites, or downright rebels, is not a particularly inspiring one; nor is it a necessary one.

All three of these types of children demand for their own mental and spiritual health different treatment—and the same child may need different treatment at different times. For these reasons every successful parent must not merely have some knowledge of the true values of life, but must study as well, with all the insight he has, the men-

tal and emotional qualities of each child, so as to help the child to get a right attitude. *There is a sound and best way to approach each of these types, about sex or about any other vital impulse calling for guidance,—a way which may reasonably be expected to give good results in personality.* We cannot justly expect our usual capricious and undemocratic methods to do so. Parents have no right to refuse to inform themselves with respect to these facts of child education.

The Better Way

What then must we do as parents, if we cannot safely impose our own special attitudes and convictions upon our children? The answer is a very simple one to state; but it is not simple in the doing. We must guide the child, as far as possible by ways that are constructively convincing and satisfying to himself at his various stages of development, into forming his own wishes and attitudes about sex, and yet have them sound. *We should seek conduct, only as the outcome of these inner convictions "openly arrived at."* Any effort through life to impose our moralities in behavior without first making the childish satisfactions ratify enthusiastically every inner step leading up to the conduct is "taxation without representation" in respect to personality, and will certainly produce

tempestuous personal tea parties as serious as that in Boston Harbor!

One thing is resonably sure: experience about vital things cannot safely be transferred autocratically. We must find a democratic way of doing it. The democratic way means that the child must be convinced, and happily so, that the proposed solution is in the interest of his happiness, his satisfaction, his comfort, and is not merely the whim or tyranny of the parent. We are not tied up to either extreme, of letting the child go to its doom unguided and uncontrolled, or of controlling it arbitrarily to our own satisfaction through force and fear. If as parents we are really right, if we "have the goods" and have won the confidence of the boy, and he has normal imagination, we can make the right so appealing and convincing and can throw such forms of satisfaction about it that we can get the desire, the attitude within, which will produce the controlled outward act; and we can do it without the negative over-dependence on fear and force.

Personally, I am convinced that consistent, graded education, continuing through the whole of childhood and youth, with full respect for the motives of the boy, is the only method which will do this for the powerful sex impulse. In the next chapter we shall discuss this democratic method applied to sex and sex education.

CHAPTER IV

THE DEMOCRATIC WAY

We shall not have wasted our time if I can convince you that the future progress of mankind depends on democracy—in politics, in industry, in society, in education—and in spite of the present denial of its spirit almost everywhere.

The Great Range of the Sex Impulses

I have tried thus far to show that sex has naturally some tremendous contributions to make to every life and to the whole of society. Our sex development is accompanied by strong desires and by most gratifying satisfactions. These contributions, desires, and pleasures are of various kinds and on various levels. Some of them are of a mere sensory and bodily sort, as those of intercourse, masturbation, or handling the organs; others are highly affectional and emotional, as those which lovers or parents feel. Some are purely individual; others include all phases of social contacts, companionships, and enjoyments. Some are keenly

present, as the open or shamed pleasure of learning new sex facts, or the sex longing, or the near temptation of the other sex; others look onward to the future of home, wife, family, human development, and inspire the most unselfish pleasures and ambitions we have. Still other phases seem to lead us to, and reenforce, such abstract ideas and devotions and beauties as chivalry, honor, fairness, right, justice, truth, and even to ideas of sacrifice and of God. All of these fruits of the sex impulses carry satisfactions and joys of their own to the human being who has been trained to find them; and all normal people may be trained to find any of them.

The appetites and desires connected with sex are of the most keen and complex nature, therefore. At many points they must be controlled, at others guided, at others used freely. Not only do the crudest and most physical modify the most refined and social, and the fine in turn influence the gross, but equally these sex impulses reach out and affect and are influenced by those that are not primarily or at all sexual. For example, sex modifies our moral and religious sentiments, and our religion certainly influences sex ideals and behavior. Economic and social standards hasten or retard marriage and other standards of sex behavior. We have seen that all of us mature people, parents and teachers, who think we know, are tempted to try

to impose upon our boys and girls our own mature views in the form of prohibitions and repressions of their natural desires and impulses. Our whole contention in this book is that we must, if we are educating personality rather than forcing behavior, *do this by inner education of the motives and satisfactions of the child rather than by force and fear; by natural rather than artificial incentives.* If control is needed, it must be self-control, and enthusiastic or at least satisfied self-control. The boy must somehow be put into possession of the knowledge and desires and spirit and attitude that will enable him to have more fun in self-control and self-guidance than in self-indulgence. He must have full confidence in our knowledge and our love for him, and be willing to profit by them. In other words we must try to get all necessary repression at the child's level and at his instance, rather than at our own.

Why Your Opportunity Is So Wonderful

I ought to say just here that the very reason the parents are in specially good positions to do this is that this *attitude* cannot be surely built up by just a little formal instruction, nor by those who know the child only casually. It comes only by just the kind of continuous influence the father and mother can naturally exert. This right and happy

sex attitude cannot be given by an occasional lecture on the subject, or by a single interview which undertakes to tell the whole story, and even less by a few books that put the facts before the boy. *It cannot be done all at once.* It is as varied as life, and it belongs in a perfectly natural and graded way to the whole life process. It requires hundreds of little intimate chats about life from physical health to intellectual, emotional, social, and religious features. None of them need be long or formal. Step by step, as they are needed, the facts about sex as they bear on life and happiness should come out as naturally and sincerely as any others, so honestly and so connected with all the life that is worth while that there can be no uncleanness nor the thought of it.

But even more the whole relation of father and mother to each other and to the child should, *both in words and in fact,* be true to the higher emotional, social, and spiritual meaning and satisfactions of sex—so that as the youth's knowledge and imagination grow he is continuously convinced of the greatness and fineness of the impulse because he himself has been discovering and observing it in you. There could be conceived no laboratory, no clinic, so good as the right sort of home, in which we can demonstrate to a youth in the most convincing and democratic way the right place of sex in his

life. Long moral preachments are not necessary; but every day should be a conscious appreciation and interpretation of human sex purposes at their best. Always whatever is said of his own particular sex life should be made, to his satisfaction and conviction, to fit into this, his present home, and into his ideals of the future one which he will make. Indeed, we may say that the essential problem of the sex education of your boy is so to interpret his own home to him that he will determine to live in such a way that he can have as good or better one when he grows up. Let us not make the mistake of thinking that if the father and mother merely *live* the finest possible home-sex life, this will be enough. This is very necessary. But our young boy hasn't the experience that will enable him to understand and appreciate the motives that make his mother and you a devoted husband and wife and parents. He must get hold of these and make them his.

It is pretty clear by this time, I think, that the thing we have got to do, in our home and community life, is to *create educative situations and devise projects* which will help us put the boy in control of his own sex impulses. Clearly we have to induce the boy to postpone some of the satisfactions of sex. He ought not, in accordance with our best interpretation of the sex situation, to use prematurely or to abuse his sex functions; he ought

not to exploit and injure girls to gratify his sex cravings; he ought to keep himself free from sex intercourse out of wedlock; he ought to deny himself these premature gratifications in the interest of humanity and of his own best use and enjoyment of his sex life. This then means present denial of things he would like to do, the repression of present desires, and the postponing of satisfactions of sex on this level. This by no means implies that there are not *now* sex relations and satisfactions that he may properly enjoy. The companionship with and loyalty to the boys of his gang are sex relations, as are companionship and comradeship with his sisters and other girls. These very chats and confidences between you and the boy and the growth of his knowledge and appreciation of sex are a real satisfaction to him. His conception of manhood and all his ambitions in respect thereto are just as really sex incentives as a desire to masturbate, and are as really pleasurable to him; but on a distinctly different level. These should all be made clear and open to him, and pleasure giving.

There seem to be just two hopeful ways to do this so as to avoid being autocratic in our effort to repress the natural impulses, which method we have been condemning. These democratic methods of enlisting the emotional life and the satisfied attitudes of youth in controlling and guiding the sex

tendencies for future rather than for present satisfaction have been called *"substitution"* and *"sublimation."*

What Is Substitution?

By *substitution* we undertake to help a boy in relation to his sex desires by emphasizing *other* interests and motives besides those of sex. An illustration of this idea is the plan of all wise organizations, and of leaders of boys, to encourage in every way sports and games, recreations, hikes, camping, exploration and discovery, collecting, reading, social entertainments, photography, invention, construction, competitive efforts, debates, dramatics, and all such. The idea in it all is, of course, that we have only about so much time, strength, and attention to give to our various interests. If we can use up this energy and leisure in athletic or other projects that give satisfaction there is just that much less opportunity for either thoughts of sex or for wrong sex choices and behavior.

The activities suggested above, and many others which can be mentioned, appeal more or less strongly to such natural motives as curiosity, desire to possess, play and entertainment, the roaming impulse, the tendency toward combat and rivalry, leadership, and other individual or social instincts or qualities that bring pleasure and satisfaction to

the boy. The special impulse or motive practiced by the project is strengthened, if the boy has had a good time; and attention and effort are thereby more easily brought back to serve the same motive again. Incidentally we may get skill and even arouse ambitions which give permanent direction to life by way of these enterprises.

Only a Device

You will notice, however, that we are not necessarily modifying or educating the *sex nature* of the boy in any of this. We are rather circumventing it by dodging. This device may help him get by particular temptations and trying crises in his life. It is possible that such switching of energy into other interests and gratifications might allow any motive less powerful and versatile than that of sex to *diminish by disuse*. We do not know whether this actually happens or not; probably not to any great or safe degree during youth. Substitution probably aids to prevent unwholesome behavior rather than to give direct guidance or mastery of the sex impulse itself. It certainly, standing alone, does nothing to fit the boy to use his sex endowment for highly purposed ends—in other words, as a real and engrossing motive for the upbuilding of his life.

The Process of Sublimation

In *sublimation* we have a very different and much more fundamental method of approach. In this we try to develop and refine the sex impulses themselves and their forms of expression and their satisfactions. For example, it is quite a natural part of the sex nature of the boy just approaching puberty (and often much earlier) to handle and experiment with the sex organs. This leads, often without any outside guidance whatever, to masturbation. This is a very intense situation that has been much discussed. We have tried to repress this impulse and its very concrete satisfaction in boys, through fear and shame. We have told the boy that there is great danger of insanity and other abnormalities from the practice. We have driven him from us by trying to shame him with its nastiness. Now it certainly is not a wholesome practice, and our boys need our very best help to get them into a right attitude toward it; but we have overdone the "fear stuff." It is not nearly so dangerous for the general run of boys as we have made it out to be.

It is possible to sublimate this situation in a much more positive way by giving the boy the knowledge that his sex glands (and some others in his body) have been for some years, and will

continue, pouring into his blood chemical substances which they have manufactured, and that these secretions are stimulating his muscles, his nerve centers, and other cells to grow and develop. They are stimulating and producing exactly what he most wants—manly muscles, manly shape and proportions of body, manly voice and manner, manly spirit and courage, and manly ambitions.

A Higher Desire

The desire to be a man is just as really a sex desire as is the desire to experience the orgasm. It is *higher,* in that it is more general and more constructive and more forward-looking; and yet this desire is so real and can be made so appealing, in spite of the fact that it is some distance ahead, that it can be used in many instances as a means of giving the boy control over the desire to masturbate. This is a sublimation of the sex impulses. It involves (1) the knowledge of the relation of sex to his own manly growth; (2) the use and encouragement of his natural desire to be a man and his pleasure in the idea; (3) stimulating and firing his imagination to the appreciation of the high values and satisfactions of manliness and its better aspects, so that he will begin to get some of the dividend of pleasure *now* from the anticipation; and (4) letting him have present satisfactions in

his own development by way of physical measurements, every six months say, to let him see just what progress he is making toward the goal, along with good advice from the physical director as to special exercises and to health practices that will help him reach it.

Don't you know, right down in your heart, that this will have a better chance of helping him avoid the nasty practice of masturbation than any of the threats we have been holding over the boys? The father, the uncle, the big brother, are his heroes. Their example and help can count much in gradually enlarging and clarifying and crystallizing his conceptions of true manhood in its various relations. He wants to be a man. It is our privilege to convince him what a man looks like. Manhood is a *sex* fact. We can help him too in learning to distinguish between the coarser and shoddy aspects of manhood and the real thing; and can show him in what ways they are cheap. This is using a higher sex motive to refine, control, and guide the lower.

Later Satisfactions

In just the same way the other special temptations to concrete wrong or premature indulgence, that run against his own best development and his respect for himself and his relation to others, may

be met by him, if he can come to *see what it means to him later in happiness, satisfaction, and advancement of a higher kind.* For example, it is quite possible to *begin* to make the boy see, long before he has any temptation to approach a girl for sexual intercourse, just what sort of pleasure and happiness comes to the man who refuses to do that until he has a real right to, and saves himself for the woman of his choice just as he wants her to do for him. Most normal boys can see it,—through their imagination of all the fine affection and happiness that belong to lovers, mates, and parents; through their pleasure in honor, fairness, chivalry, and the square deal to the girl; and through the spirit of democracy of youth, which can easily be made to realize that no democrat can ask for himself privileges that he would not make general and welcome for other men, with his mother and sister and sweetheart. *Boys can come to have such an attitude of satisfaction in the higher opportunities of sex that they are quite willing to try to control and to postpone the physical gratification until it harmonizes with this refined satisfaction.* This attitude cannot be had in a moment, nor by a single course of lectures. It is the life work of all who have to do with the boy, beginning with you, father, and the home you have made. You can begin it in the early days of his childhood; but don't try to finish it at once!

Self-Respect and Honor

The boy can be made to realize that he can get pleasure on the low plane of indulgence in his youth; or he can deny himself this and have the pleasure of permanent self-respect, and honor, and equality with the girl he asks to share his home with him; and he can go on with her in all the ripe and splendid satisfactions which a man and woman and their children can gain from life—the greatest happiness which human associations bring. *And he can be made to understand why it is that he can't have them both;* why he can't spend his bank account today, and still have it to draw upon tomorrow. He cannot make this discovery a part of his life philosophy in a few minutes. It can be brought to him in its fullness when he first falls in love; but it has been forming gradually from early boyhood. It is like the flavor of a ripe fruit. It isn't perfect until the cycle is complete; but the chemical changes that produce it have been gradually building it up from the beginning.

We teachers and speakers can say these things to the young man, and perhaps convince him, too late, that they are true. But it seems to me that it rests with the father and mother—not with many words but with a real home life and a few simple hints of guidance all along the way—to let him discover the

truth early in life, and have it grow with him,—until he will have no difficulty, in his imagination, to anticipate that greater future satisfaction so keenly that it will enable him to control and guide the more immediate desire. This, I take it, is your fatherly, creative privilege of breathing the breath of the higher life into the spirit of your boy.

It is worth something to show him that this principle of control isn't true merely of sex. We cannot reach any of the great, high, permanent satisfactions without sacrificing those that are lower and of the present. All our social and moral progress comes by just that choice. It is a rule of life, and is not arbitrary, as our moralities often are. We can actually bring him to rejoice in this order of life rather than to rebel against it, if we go at it in the democratic way.

The Place of Imagination

Of course the great difficulty lies in the fact that the boy belongs to a more primitive time. He is really separated from our mature standards by many thousands of years of culture. In our haste and forgetfulness we make demands upon him that carry no conviction and supply none of the dividends of pleasure that are necessary to validate any of his behavior. Even worse; by our wrong

methods we alienate his interest from the good things we are really trying to do for him. We are beginning in the last few decades to learn how to bridge this chasm, between adult standard and childish emotions, democratically. Imagination has a large part in the task. You need imagination quite as much as he does. Your ability to put yourself in his state of mind will largely determine your ability to get him to see yours. This process of consciously and scientifically refining and sublimating the desires and satisfactions rather than repressing them is our best present hope for sex education, or for any other which is so highly emotional. Fathers must study what it means and how it is to be done.

CHAPTER V

THE EARLY HOME PERIOD

The most valuable fact which you and the mother of your boys will ever realize is this: the six or eight years in which your influence is supreme do more to give direction and "set" to the character of your children than all the rest of their life put together. The child starts out a mass of inherited instincts and capacities and possibilities of development. His hunger and his instincts for being comfortable hold full sway. There is no restraint upon them at the beginning. These impulses naturally go as straight toward their goals as possible. All his interests, actions, and curiosities center in himself. There is nothing immoral or to be condemned in this selfishness at this stage.

The Building Up of Control and Character

It is during these years that he comes to understand his own senses and sensations, gets the mastery of his own muscles and learns what he can do with them, learns what sort of things give him

pleasure and discomfort, and determines very largely what his personal attitude shall be toward all of these things. In other words, while at the end of this period he may still be changed by wise care, he is already well advanced toward a disposition, attitude, and habit of self-indulgence or of some control of self; of insisting on being humored and pampered or of considering other members of the group; of dominating those about him or of adjusting himself and conforming to the family plans; of rebellion or obedience; of considering the present alone or of looking ahead; of prompt and open acceptance of decisions or of lingering resentment when disappointed; of confidence or suspicion; of happiness or unhappiness.

Your own treatment of the child for these few years, more than anything else, will determine what his interests are, and which of these things are true of him. And his interests and attitude are mightily important for his whole character and future life. In determining your treatment of the child, it is very necessary to remember that the inexperienced child and the adult simply cannot feel the same way about these things, and nothing can possibly mess up the relations of children and adults so surely as to behave as though they do. Similar behavior does not at all indicate that the thoughts and feelings of the child are like those of the adult.

For example, when a child takes something which belongs to someone else, or strikes out in anger or cruelty at another person, the personal qualities back of the act are very different from those that would induce an adult to do the same thing. Therefore our management should not be as though he were a small adult.

Wait Till You Know Him

Refuse then to judge the child until you know him fully. Do not be shocked, nor appear to be, by the directness of his instincts and behavior. One of the very best things the father and mother can do is to get for themselves a very open, poised, sympathetic, unperturbed attitude with respect to all the necessary steps—some of which are not pleasant—in the progress of the child in mind and behavior. This means that we must not allow ourselves to assume a dogmatic, dictatorial, unbending, nor yet an impulsive, sloppy, sentimental, indulgent, or vacillating attitude toward the child and his development.

I have spoken again of these fundamental things because what the parents can do for the boy in matters of sex is very dependent on this *general relation* that has been built up between them. If this is sound, then you can, in a very natural, unembarrassed way, give the boy in these early years

such normal sex development and attitudes as will go far toward insuring the happy, healthful, and socially clean life to which he is entitled.

Early Sex Influences

During these early years three very different types of influences are working to determine the sex life of the child. The *first,* about which we do not yet know very much, consists of the unconscious and half-conscious discoveries the child makes of its own body and the sensations aroused about its own sex organs and those parts of the skin related thereto. The fact that this is important and cannot safely be ignored is shown by erections in very young children, and even by very early masturbation. The *second* was not thought of until recently as having a strong sex element. It is the influence of the home and its personalities—mother, father, sisters, and brothers—and the sex images inevitably formed by the child in the working out of this home drama of sexed individuals in which he is an observer and actor. This influence begins at the very first and extends through the period, and is largely unconscious. Ordinarily we do not stop to realize that the emotional relations and reactions of each sex among the children to each sex among the parents are different and cannot be made alike. And it is the sex of the individuals that makes

the difference. We have assumed that the child can understand and take these conditions for granted as we now do. He needs help if he is to do this wholesomely. The *third* is the actual facts, or falsehoods, about sex that filter into the consciousness of the young child in some form or another of information. This does not begin until intelligence is sufficiently aroused to inspire definite curiosity about himself and the processes and relations which he is gradually coming to understand. Even our silence and avoidance of certain subjects, our lack of openness to his questions and our foolish subterfuges all work to influence his sex attitude, and usually unwholesomely. All we usually accomplish by refusing to make sex fine and appealing is to let it become vulgar and "funny"!

The Home Drama

It is not possible for me to analyze here the elements in this home drama as the experts have done. It is a drama, naturally animated by sex at every turn, and the child is forced to adapt himself to it. There are a few facts about it which we now know impress the emotional life of the young boy deeply. The image of the mother (or her substitute) is the first to impress him. She is connected with his feeding and with every other comfort, and every relief from discomfort which he experiences. This

mother image and the emotions connected with it condition all others of his early life and much of his mature life. Aside from himself, she is his first love. That this emotional result has definite and permanent *sex factors* is inevitable. She cannot separate her sex qualities and her parental qualities. The sex element in her influence is shown both by the attitude the boy builds up toward his mother and by the way in which the image of the mother operates throughout life in molding the boy's attitude toward girls and women in general, as well as in the selection of his favorites in particular.

The image of the father is very definite but very different. Because of his harsher voice, less tenderness, and infrequent care, this image lacks those qualities which are most acceptable to the dependent child. Furthermore, the normal relations of mother and father bring the father and son into competition for the mother's attention. The average father thinks the boy gets the best of it; but the boy hasn't naturally the background that enables him to see any reason for sharing the mother's affection, and in consequence the infantile feeling for the father is complicated by a degree of jealousy and sometimes an even more extreme form of emotional repugnance. It is worth something to the father to realize this and see the very natural

ground for it. It marks no unnatural or degenerate quality in the boy. Not only can this situation be overcome; it can be used by you, if you have insight, as a basis for understanding and companionship and for putting the two of you into a remarkably wholesome partnership. But this requires study and love and real statesmanship.

The first competition and touch of jealousy can be taken out permanently, if the father can gradually and really (not in mere pretense) get the boy to join him in manly service and consideration for the mother. This partnership may result in a competition so nearly unselfish that it has most educative value.

The attitude of the father has much to do not only in determining the boy's reaction to himself but also with the boy's image of his mother and with his own character and potency. For example, it makes a great deal of difference in the masculine sex attitudes of a boy whether his father is domineering and dictatorial and the mother timid and afraid; or whether they are both fine and democratic in their relations. In the former case the boy's attitude toward the father and his own inner sex life may be made very morbid and hurtful.

The elder sisters and brothers in some degree share and extend these sex distinctions and impressions given the young child by the mother and

father. The point in laying emphasis on all this is to insist that parents need to remember and to study the effect of these profoundly important early relationships upon the character of the child, and to try to see that they are so explained and managed as to produce in him the most wholesome and constructive possible mental states.

A New Consciousness and Its Opportunity

In the second place, somewhere from three to seven or eight years of age, depending on many varying things, the boy becomes *consciously* aroused to certain simple sex facts. He may be instructed by servants or by older boys; or he may merely stumble upon leading facts and questions through his own observation. In one way or another they are sure to come to his consciousness as definite problems. You mustn't regard this as abnormal or wrong. Everything is gained if your relations have been such that he can feel at such times that he can go to his father and mother and get frank and sympathetic answers to any question that puzzles him. Some boys are reticent and do not always ask what they want to know. We should find ways to bring the help even if the child asks no questions.

If he has not been coached by other boys and his problems have come to his consciousness normally,

the following are the questions and the order in which they will probably arise: (1) the differences between the father and mother, or between him and his sisters; (2) how the new babies come into the world; and (3) the father's part in reproduction.

Because of his inevitable interest in these questions, because of his right to know, and because of the long, close, intimate home relations, here is a most valuable opportunity for you and his mother to give the boy a really great introduction to life. Instead of being regarded by you with embarrassment and dread, each of these problems ought to be welcomed by you as a most natural and excellent opportunity for definite education in character. Unless he gets a right attitude toward these he cannot use his sex to best advantage.

The Project Method

Each sex situation ought to be planned for intelligently by you as a *definite project* with an end in view. You have close and intimate contact with the child; you may have his confidence, and you have years in which to distribute the revelations. You can watch the development of his knowledge and curiosity and bring the information at the right time and under right circumstances, so that he will not get it before he can understand nor be left long wondering. In a word, you can fit it into his gen-

eral life as no one else can. It is important to do this, because we want to keep sex matters from standing out unduly in his consciousness. You can make him see that you are always ready to give him the best you know, and thus keep in close touch with his wants; you can thus grade, repeat, and correct, as the child's misunderstandings are sure to make necessary. You can separate the problem and meet it in parts, giving a little at a time through many days, as should be done. As great damage may be done to the nature of the boy by *trying to do the task at one time and to get rid of it*, as by refusing to help him when he asks it. You can divide the work between you in such a way as to meet the situation most wisely for him. In watching his development you can see whether he is getting a good emotional attitude, and guide your emphasis accordingly. In a word, you have a great opportunity.

Projects

I have used the term *"educational project"* once or twice already. Perhaps it would be worth while to see what we mean by this. In such a project we have (1) a *very definite* situation or set of facts; (2) a definite result in view which we wish to accomplish in the character of the boy; and we are (3) experimenting as to the best way to use our

situation so as to bring this result about. We need (4) to *test* to see if we have secured the best results from the undertaking. This is a "*project*." Let us see.

Project 1. *To use the difference between males and females to develop the character of the young child.* Is it better for the child's character to have a broad appreciation of the differences with an open and unashamed attitude toward them than to have a very partial, mistaken knowledge and a conscious, prying attitude?

These differences should be brought to the knowledge of the growing child quite naturally and incidentally in the family processes of bathing, romping, and dressing, which during the early life of the children should be performed with enough openness to make the whole situation natural and free from anything that would emphasize it. This freedom should gradually be diminished before puberty. As the boy's first sex desires begin to take form, these should not be turned toward his mother or sisters.

At first the child's interest will be upon the *particular facts* of the physical differences—that is, between father and mother or between him and his sisters. He will probably not at first be concerned with the *reasons* for the differences; and it is usually not necessary at any time to go beyond the point at which the child's mind is comfortably satisfied.

It is your problem to get this particular knowledge made general as early as possible, and thus to dilute and stabilize the curiosity of the child. There are two directions in which you can move to do this: (1) you can go out in nature and show how there are *two* kinds in all the higher animals the child knows—chickens, robins, horses, dogs, as well as in humans. This of course does not *explain* anything. But it is almost as restful and mentally satisfying as an explanation, because it includes the particular facts and makes them seem less queer and exceptional. For example, it relieves the child's nature if, when he asks, "What makes Mrs. Jones do so and so?" you can show him that his grandmother and his aunts and other neighbors really do the same things. (2) Bring into his view all the common facts of difference between human males and females, that will swallow up and include the particular physical sex features which attract his attention most, largely because we half conceal them. For example, if the child quickly gets these bodily differences coupled with the difference of names ("brother and sister," "boy and girl," "mother and father"), with differences of dress and customs, differences in voice and temperament, differences in the work they do in the home and in life, his imagination is much less liable to linger

unduly upon any one of them as demanding special curiosity.

This is not a dodge. It is good pedagogy. *It enlarges his concept of sex and from the beginning makes him carry along its whole meaning.* This means that we succeed in making the sex differences seem wholesome and educational and not vulgar. It means something, for example, to the boy to have female sex permanently connected with the spirit and home functions of his mother.

The Origin of Life

Project 2. *To use constructively the facts of his own origin and birth.*

Very young children are likely to raise the question about the origin of babies, either out of wonder as to their own beginning or when a new baby comes into the family or into the circle of their acquaintance. Parents should, *before the revelation,* gradually prepare the child for this by easy steps. The general truth in nature helps us get our start. All "baby" animals come from eggs. Any illustrations of which the child knows—as chickens or other birds—can be used as the beginning point. Fishes and frogs and snakes all lay eggs in much the same way. Pictures of these and of the young can be found, if the real animals cannot. Sooner or later, however, he will come to

the question which parents seem to dread: he will want to know how *he* came from an egg, or how his kittens or calf or rabbits did.

Now for the purpose for which we give our help to the boy—to make him an appreciative, clean, high-minded, chivalrous man—we must do very *much more than give him the facts*. Indeed, I am convinced that mothers and fathers ought not to give any of the simple biological facts about human sex and reproduction without tying them up, as fully as can rightly be done, with the fine emotional values in the child's home, which naturally connect with sex at its best. Let me illustrate. It is easy enough merely to tell how mammals and mankind keep their eggs inside to hatch and grow up until the young are better developed. But this doesn't reach where the child really lives. If we may pick the very most favorable chance to make this mean most to the boy, we ought to make this revelation when a new baby is coming into the family. In such a case the mother may well tell the child of the fact as a family secret, assuming that the child already has gradually learned something about animal reproduction. She can tell him how the egg has been developing inside her where it has been kept warm and nourished and safe. Only among the animals that carry their young thus is the young as safe as the mother herself. It is a great inven-

tion! She can tell him how she feels about it, how he too was carried and protected in the same way and how she had looked forward to his coming, how the doctor helped him come to the outside world by the passage for that very purpose. This can be done, if the mother watches the effect and makes the right emphasis, in such a way as to give the necessary information, arouse a very reverent and wondering spirit, and yet prevent any morbid dwelling on the subject. To carry the conversation off to the many mothers and many little boys, and on to all the mammals he has ever heard of, will tend to relieve it from too personal an emphasis.

An Excursion into Manliness

The next step, giving the little fellow a sense of what motherhood means and of what a fine husband and son feel about the mother, is your part. You ought not to want to get away from it. It is the chance of your life consciously to make a good impression that will outlive you. Nobody else can possibly do it as you can do it, because it is the husband and father in you speaking, not alone to the son but also to the future husband and father and gentleman in him.

Suppose some day after the mother's introduction, you were to take him aside and repeat the mother's part of the story to be sure that he has it

straight, and tell him how and why these months are sure to be a trying time for mother; how she must take care of herself both for her own sake and the baby's; how much the care and protection of you two will mean to her; how the mother can't do her part at last without much pain, but how glad she is to endure it for the sake of the baby; and how she went through the same for his sake. You should watch his emotions carefully and tell him just enough of it all to make him appreciate motherhood and yet not enough to frighten or distress him unnecessarily. Suppose then the two of you form a quiet little conspiracy and partnership of thoughtfulness and care for the mother during this time, in which each will feel free to suggest to the other, things wherein the plan can be made good. The situation is ideal for education. You have all the necessary elements of interest, motives, confidence, and time. The emotions are touched, the interest is keen, the enterprise is uplifting, the chances for action are numerous, there is no preaching; the father can often "spell" the boy and let him free for a while if it bears heavily on him, and throughout the period your approval and the mother's comfort in it all can be so shown as to reward him fully. Don't you know that you can give him such a pleasant schooling for six months in manly consideration and helpfulness that he will never escape it, and

will carry through life some of that attitude for all women, and that his wife and children will some day profit by your insight as a father?

We have in this illustration given ourselves the benefit of the most ideally favorable situation. The instruction cannot always be staged so well. And yet the general method and principle can be used. Whenever there is a birth among his acquaintances, something of the same spirit can be developed toward his mother about his own birth and what his mother did for him. He can be induced by way of these revelations to return to his mother some of the care which she has given him, if you yourself have enough of this chivalrous attitude toward his mother to convince him and to set him the example. Some cynic has said that "gratitude is a lively sense of favors to come," and there is no reason why both you and the mother may not go out of your way to see that he gets pleasure out of his thoughtfulness, and that he looks forward to your approval. We must not expect the impossible of him. We must not imagine that he has within him enough character to do these things without very tangible rewards in pleasure and satisfaction; or even by means of them, that he can always keep this high purpose at concert pitch. We often expect more of our children than we ourselves are willing to live. Parents are wise if they do not tax the

motive of childish gratitude and devotion to excess. The capital stock will fare better if we do not extract too much in interest as present dividends. To expect too much is as foolish as demanding too little; and both are very bad.

Project 3. *To use helpfully to the boy the father's part in reproduction.*

This question is not very likely to come up spontaneously in the mind of the average child of this early age. However, older children are pretty certain to bring attention to it with an emphasis which will rob the parents of the chance to fit it inspiringly into their scheme of education in respect to family life and structure. It is very much better that the clean, reliable information should come first and thus rob the street information of its sting than that the latter should get to the boy's mind first.

Again, it ought not to be merely a matter of giving information. It is a further chance to cement the family bonds and to enlarge the boy's conception of the part the whole family has played in his happiness and that he is to play in that later family which he may help to found.

It is not the purpose of this pamphlet to give the long series of plant and animal examples by which day by day, very gradually, the boy may be made to see that eggs have to be fertilized in order to

develop; that in many of the higher forms as insects, birds, and mammals the fertilizing part must be placed in the body of the mother because the young animal remains in the mother's body for a short or a longer time while it begins its development; that the father produces this fertilizing element. There are now many little books in which such illustrations are given. The two of you might very well read together and talk about one of these. Living on the farm or keeping and breeding pets, as rats or rabbits, can aid in having the boy assimilate the biological facts.

It is chiefly among the nesting birds and human beings that we find anything that will help the boy feel at all about fatherhood as we have seen it is easy to have him feel about motherhood. From the songs of the male birds and the way some of them bring food to the nesting mother and young, and in various ways show devotion and give protection to them,—from the manner in which the strength, activity, and fierceness of the males of some of the larger kinds of animals protect the mothers and the young,—and particularly from the way in which the right sort of human fathers give their best love and thought and labor to make a home in which the mothers and children can be protected and in which the private, intimate family life can be lived,—you can get illustrations by which the mere crude facts

of fertilization can be connected with the motives that will enrich his nature. You can do more; you can, around this biological fact of the father's part in reproduction, help him thus early to build up ideals of the sort of father he wants to be. Don't you think this is better than merely to let him guess it out and piece it together in a bungling and mistaken way? Don't forget that this ought not to be done in one talk. It is the work of months.

The mother can here do for the father and son something of what the father did in the preceding project. She can, by dwelling on her joy and appreciation of this spirit, do much to convince the boy as to whether it is worth while, and will give him pleasure, to be this sort of a gentleman. Manliness carries with it naturally the element of strength. Gentleness is one of the things which education should add to it.

It must be quite clear by this time how the right kind of a home can almost *live* these things into the early life of the children in a very helpful, convincing way. No amount of words can take the place of this spirit; and yet it is too much to expect that the child will be wise enough to find out all these things unaided. We must add the words to the life. It is our business as parents both to *live* the life and to *interpret* it to our children; neither alone is enough.

This question is often raised: If we tell our children these things how can we keep them from making them matters of common gossip with other children? This is, of course, a real problem. Two things, however, may be said about it. These facts thus interpreted are more wholesome than the usual handling of the subject among children. It is much better that your child should carry sound interpretations to his playmates than that he should be corrupted by their misinformation. Even more fundamental is the fact that we can make the child feel that these are "family" matters, that we do not talk about them outside the family just because they belong to our own home. The home and the fine spirit of it make it possible for the little people to know these wonderful things. In a word, we can tie up the need of reticence with all that we are trying to make the home mean to him. This is much better than to ask him not to talk to others of such things because they are not "nice" things to talk about.

CHAPTER VI

THE BOYS' BOY: ILLUSTRATIONS

If you and the boy's mother have been really wise enough to manage well this period of his infancy, up say to six or eight years of age, the remaining problems will probably fall into their place rather naturally. If you have not, your chief troubles are ahead. During these early years his mental images, imagination, habits, tendencies, and attitudes—those of a social and sexual nature no less than the others—have taken their general direction and "set" from your influence and example, from the home relations and adjustments, from the facts and interpretations of them that were fixed in his consciousness, from the kinds of acts that have been giving him most pleasure and most discomfort, and from the sympathies and affections that he has felt from others and has given to others. When we once stop to think about it, it is a wonderfully powerful school of life into which our babies are born in the home. How much they must learn in those first years; and how it must condition all the rest

of life for them! These early foundations of character can still be changed; but they are always harder to re-form than to be fixed in the first place.

Self-Centered at First

The boy starts out in a highly self-centered way. His own states of hungers and satisfactions are all he can possibly be aware of at the beginning. Thus, love of self is necessarily his first love. All later experiences start in this, and in some degree are always flavored by it. Even his first love for his mother comes to him by way of the comfort she brings to him. All this is perfectly natural and inevitable, and must be appreciated as such and be met and treated in this spirit by his parents. The only way out of this primal selfishness is by gradual *enlargement and extension of interests and satisfactions*. It cannot be done by a frontal attack on his self-love. We cannot *remove* it in any way; and we cannot safely drive it down into his unconscious nature by threats or punishment. It must be gradually *changed* through his experiences.

The mother, yourself, the other members of the family, and the warm human sympathies of this home circle are the greatest means the child will ever have for being enlarged to a full social being who can with real pleasure consider other people first and temporarily lose himself in doing so. It

has been your great privilege during these childhood years to help him to discover that the pleasures of unselfish sharing are greater and more lasting than those of selfish consideration of one's own first desires. He should have had a lot of happy practice in this. If you will insure the happiness, he will put in the practice, never fear. If you have not been able to bring this about, it is not likely that any other agency will ever be able to do it for your boy. He will probably never be able to grow up into a serving, unselfish man.

Now the sex interests and devotions start just as all the others start—*in the self*. His first sex consciousness is about his own body, his own sensations, his own impulses, his satisfaction in handling his own organs, and the like. These early personal sex states are, of course, much colored by what is going on in his home surroundings. He welds together these various elements into the total of his conscious and unconscious life. This is the foundation on which he builds his whole later sex life.

As he passes on into childhood there follows a period in which his inner physiological sex processes are working very quietly and steadily to make a man of him in body and mind. He is growing; he is adjusting himself to the social demands in the family, which is his first and most important adjust-

ment; and he is growing more and more conscious of the restrictions which society puts upon his selfish actions. These years from six to ten or eleven are somewhat latent years in a sex way. He is really gradually getting ready in body and spirit for the rush of sex development that comes to him at puberty, which, of course, leads him on toward strong interest in and love for girls, that naturally culminates in courtship and marriage. It is for us to help him to get the ideas and appreciations that will fit him for these coming changes. And it is really necessary that he get much of these right understandings and attitudes *before* the turmoil and urges and temptations of puberty and adolescence arise in him. This is "preparedness" at its best!

Boy Admiration

Probably the most interesting and important single fact for us to hold in mind in our effort to give him the right help at this period is this: in passing from the first period of self-love, modified only by his family ties, to the normal sex love for the other sex, he passes through a very definite period in which his interests and devotions are toward boys—that is, toward others of his own sex. It is important for the parent to realize that these boy devotions of this intermediate period are just as naturally and positively *inspired by his sex and the*

stage of his sex development as are those later loves for girls which we readily recognize as sexual and know more about. Only by recognizing this period of boy admiration as a constructive sex period can we get the clue for using it wisely for his development.

In varying degrees, from six or eight years to fourteen or fifteen the average boy prefers the companionship of other boys. This is not merely that he likes boys because he hasn't come to appreciate the attraction of girls. It is positive and not negative. It is a real love and is often marked by the vital enthusiasm of love, and not just "marking time" while getting ready for love. In corresponding degree it is capable of being used for his education and development. (Any father will, of course, recognize the possibility of variations from this time schedule. It is subject to change without notice!)

Love of Manliness

What you must bend every energy to do during this time when he is "a boys' boy" is this: to use this sex preference to give him the advantage of boy companionship and competition and cooperation at its best; to fasten upon him permanently and to refine in him an appreciation for, and devotion to, true manliness in the abstract and in boys and men in the concrete; to arouse in him a feeling

of disgust and indignation for mean and unmanly things; and to fix in him the purpose and ambition to be a superior man;—and all this without *stopping his development at the point where he shall care only for boys and men and manly things.*

The processes going on in his own body are all the time laying the necessary foundations for manhood of body and mind. The latter part of this pre-adolescent period (ten years to thirteen or fourteen) is peculiarly the time for you to surround him with incentives and opportunities for complete and satisfying manhood. You can render him no better service than to develop within him this large conception of the man he wants to be, and to give the fine natural inner desires of him the best possible chance to develop. This is the time to let him begin to learn of great men—in his community, of his time, of the past—and to emphasize those characteristics of health, strength, bravery, daring, fairness, honor, self-control and guidance, loyalty, growth, and accomplishment which belong at this time to his ambitions. This is the occasion, then, for specially selected boy companions of strong, honorable, active type in his own home and elsewhere; for organized "gangs" guided continually into interesting activities, all the while allowing great room for personal initiative; for reading about vigorous heroes in fiction and biography; for some

chance to know and admire some stronger, older, successful boys and men.

This, in a word, is the period for what were described as "substitutions" in the fourth chapter—abundant play, some responsible tasks in which he has a part of the returns, hobbies, constructive and creative experiments, hiking and discovery, anything which takes time and energy, arouses interest and ambition, develops experience and endurance and skill. If in addition to these things he has plenty of sleep, protection from bad companionship, and confidential relations with you and his mother, the actual direct sex instruction necessary for the period from eight to fourteen is not great.

As suggested above, the most of what you want to do for him can, because of his admiration for the masculine values, be connected with the idea and ideal of "manliness." Without any preaching, through the companionships you steer him into, through his reading, through your own ideals and behavior, through his own tasks and successes, through his relations to his mother and sisters, through physical and mental examinations and prescribed exercises and tests of growth and efficiency, you can make his *ideas of what is manly* and *his will to achieve it* just about what you desire. As he goes on into puberty and adolescence this ideal

and attitude of manliness will be a great foundation on which to build up his sex attitudes toward girls.

Danger of Precocious Sex Knowledge

In respect to direct sex situations, the period, as has been said, would not be a particularly active one but for the premature sex incitement that comes from more precocious and slightly older boys. These take the form of some talk of sex facts which have filtered down from older boys, dirty jests (made so by the spirit), slurring and vulgar and poorly understood references to girls of corresponding age, some mutual playing and experimenting with sex organs among close friends when they sleep together, some masturbation, and sometimes active coaching and even seduction by over-sexed or under-intelligent or vicious girls. Of course you need to fortify and safeguard him here.

To circumvent and to overcome such precocious, perverse features as these, your main dependence is in the wholesome things already suggested. In the way of *direct* sex instruction I know of nothing more capable of building up the boy than the wonderful story of the *hormones,* or internal secretions from the sex glands, suggested in the fourth chapter. Few boys, I believe, can resist this triple appeal: (1) the ideal of manliness—not sloppy

and untrue, but genuine and full of vigor and reality—which you have been building up in him; (2) the wonderful way in which his sex glands, if he doesn't foolishly interfere with their work, will continually pour into his blood a tonic which gives him the muscles, the body, the strength, the spirit, the courage, the temperament, the ambitions of the manhood that he admires; and (3) the idea that he—by getting an examination and a prescription of exercises, by following these up faithfully, and by getting remeasured every six months to see where he is succeeding and where failing—can help on this development to any reasonable degree. This direct aid, surrounded always by the fine home atmosphere of confidence, privilege, and obligation, which you have been building up, is a winning combination with which to approach puberty and early adolescence.

Increasing Knowledge

Little by little in these years before fourteen, by conversations between you and the boy, by reading together, by referring him to some of the fine nature-study books now coming out, you can extend the knowledge of reproduction and sex that you began to give him in the first home period. Some of these subjects to be enlarged are: reproduction among plants and animals; how the parents care

for the young among the plants and animals; the early development (embryology of the young plant and animal); more about what the mother among mammals does for her young before birth and after (this latter may be aided by breeding animal pets); the part the males take in the care and defense of the mothers and young; the value to the young of homes and of the help of parents; some sound notions of heredity and the part it plays.

Finally, late in the period you ought to give him some concrete suggestions of the kind of changes that come to his own body at puberty, and also of the more difficult changes in his mind and disposition, his likes and dislikes. This should be connected in his thought with the hormones which are causing the changes, and with the manly development and interests and leadership that all these things are leading him toward.

It is not thought that these subjects should be gone into exhaustively as a textbook would. But it is believed that no boy or girl ought to come up to the puzzling problems of adolescence without having some sound ideas about these wonderful things, and without having their mothers and fathers give to them a wholesome and concrete meaning.

CHAPTER VII

THE BOY AND THE GIRL

Somewhere about his fourteenth or fifteenth year, or even earlier, your boy begins to show in his body the sex changes which will finally make a man of him. He ought, of course, to know something about these changes and what they mean to him even before they appear. He ought to be told what is normal in his bodily sex life. He ought not to be allowed to think erections of the organs and sexual desires to be other than an evidence of his normal development. He ought not to be allowed to feel that these are any ground for shame. Similarly he should know that he is sure to have occasional "seminal emissions," or the escape of fluids from the sex glands. These occur usually at night and are often accompanied by dreams of sexual relations. These are not merely harmless; they are nature's way of relieving the tensions. You can help him to understand that these things show that he is coming naturally into his manly life, and that he should not interfere in any way

with this development by abusing the function; in a word, that these sex developments will make their best contribution to his manhood and personality and happiness by being understood and then quietly let alone.

Important Emotional Changes

Important and striking as these physical changes are, those which take place in his emotions and interests and attitudes are even more so. He discovers or rediscovers girls, and finds that on the whole he has been underestimating their attractiveness. You are, of course, quite familiar with these interesting transformations in the spirit of the boy. You had them yourself.

If we have rightly used the years before puberty and have ripened and enlarged his appreciation for boys and men and for manly interests and ambitions, there is no great danger that he will entirely give up these masculine likings because of the new attractions and affections. It would be as disastrous for him to lose these old devotions as not to discover the new.

The Problem of Adolescence

Our problem then at this important time is threefold.

1. To continue to enrich and enlarge his con-

ception of true manliness by vigorous relations with wholesome boys and men;

2. To help him get beyond the mere boy-loving stage and to understand and appreciate the new devotion for girls and the relations that grow normally out of it;

3. To apply his growing manly standards of strength, fairness, and honor to all these interesting problems both of the boy and the girl.

You and his mother are now ready to reap some of the fruits of the wise training and attitude of all the former years. There is coming to him now through his admiration for girls, if he is fortunate in the selection of his friends, just the emotional incentives which are needed to make his strength and knowledge really moral, social, and human. The boy is at a real spiritual crisis of his life; and very small things seemingly may change the course of his inner nature. He comes for the first time to give rather critical attention to his own states of body and mind, and to estimate them in respect to their social effect. His religious impulses are ordinarily more active at this time. Of course in using this fact wisely, it is important to remember that they are the impulses of a child—not of a mature man.

He is quite likely, because of his lack of experience, to fail to understand himself, and equally to

feel misunderstood by others. It is a time when he needs very understanding and patient—though not too *obviously* patient—appreciation and encouragement by his father and mother. If he gets these on top of good preceding instruction, you will have won him for all time. If you fail now to keep close and effective relations with him, you may lose all chance for intimate helpful influence in his real life.

Where Finesse Enters

To illustrate all this, we may take for example an episode which is pretty sure to happen sometime in these years between childhood and youth and study it concretely for its guidance to you and his mother. Of course it is very funny to the whole family when the boy, who has been giving all his time to the "gang" in digging caves, playing ball, or swimming, and has been ignoring or making slurring remarks about the "gals," and sees no reason why he should not come to table with a dirty face and a mop of uncombed hair, begins to give close attention to a pompadour and finger nails and neckties, and to walk home with the girls. It is an almost irresistible occasion for mirth, teasing, and sarcasm. It may be that the humor of it all fairly overcomes you. But I'd advise you to wait until you and the mother get into the privacy of your own room before you let your mirth loose! It

is dangerous to have him feel that you think such a vital sex situation is a "funny" thing; and it is even more dangerous to arouse in him the bitterness of spirit and the secrecy and aloofness which such unfair treatment certainly begets. You have the chance now, and without any heroics either, of doing a crowning and a lasting piece of work for your boy. You can never again do anything of so much value for him. Each of you should take an active and intelligent part in it, though separately and on different lines. It requires some finesse, as well as restraint of mirth; but, try it—it can be done.

The First Sweetheart

When his fancy settles, as it probably will, upon some little girl of his acquaintance, even if she isn't "half good enough for him," you, father, should find a way, growing quite naturally out of the intimate relations you have already established with him, to say something like this: "Son, I see that you like Amy, and I realize that she is the first girl you've ever cared for in this way." ("In this way" is good stuff! It helps to give dignity to the sentiment.) "She's a nice girl" (or any other commendatory thing you can bring yourself to say about her), "and I'm not at all surprised. I remember very well the first sweetheart I ever had." (Then

you can go on and do some word painting which will renew your youth, as well as make him believe in you the more.) "This is one of the finest experiences we men ever have; one we never forget." ("We men" can be made to mean much both of partnership and growing equality, as well as the forward look.) "You may not marry Amy" (this may be something of a shock, but some of the sting may be taken from it by continuing) "but of course you may. Sometimes first sweethearts do marry. Usually, however, both change their minds before they are old enough to marry."

Then you go on and make him realize how fine a boy's first love is; how there is nothing selfish and unfair about it; how gladly he would protect her from any harm or dishonor; how he himself would not take any advantage of her. By recalling how you felt about your first sweetheart and how you now feel about his mother, by making him connect up, as he is perfectly willing to do, his fondness for this girl with what he feels for his mother, and then gradually through various conversations, by extending this spirit of helping, honoring, and protecting to *all* women, because of her and his mother,—you can stamp his spirit with the most worthy consecrations that any boy or man ever has. Even if he is not already up to all this, your high appreciation of the situation will inspire

him to it, and will give him a thrill he will never forget.

This is all "propaganda" at its best. The principle on which it depends is this: When we are in a high and strong emotional state about anything, if another situation—especially if it is of a similar kind—becomes connected with it in our thought and feeling, the latter condition gets an *overflow* of the state of mind belonging to the first and is caught up together with it in our attitude, according as it is favorable or unfavorable. As your boy comes to love the girl and to get the high enthusiasm and satisfactions that belong to love, we can, with a little ingenuity, fix along with these a hate of meanness, selfishness, and unfairness, and a love for chivalry, honor, the square deal, and service for women. By doing this you are bringing all women into the zone of the fine idealism that every well-reared young boy brings to his first sweetheart. You cannot possibly do him or them a greater service.

His Mother's Part

The mother of a boy of this age who is having this kind of experience should surely have some talks with her boy about what is ahead of him. It is probable that the boy will never have the chance during his youth to talk of these big things

with any other women of experience and high character; and there are few occasions that could make such conversations so worthy and effective. No one so well as his mother can make him see the spirit in which the *real girl,* this one or another, is keeping herself for *the man* she will accept; how much every man prizes this faithfulness and devotion in his sweetheart and wife; how impossible it is to get full confidence and happiness unless both are equally faithful; how the true girl will prize his manliness and faithfulness; and how the success of the home and the happiness of the children depend on these things. The mother, too, should tell her boy of some of the physical and mental changes, parallel to his own, which are bringing the girl to womanhood.

The situation needs no *preaching*. It has its own vivid phenomena, its own lively interests, its almost religious emotions, its own eager-minded participants, its own clearly imagined outcomes in satisfaction. All the mother and father need to do is to fill in the details as their knowledge and own experience dictate. The whole situation may be connected in his consciousness with the spirit and happiness and security of your home. His imagination will help you to connect this home with his love for the girl and the new home this suggests. This seems foolishness to you; but it isn't!

The Time for Plain Facts

Somewhere about this time you may need to tell him a little something about the venereal diseases and prostitution. These are not pleasant subjects, and they are by no means the most important things in influencing the life choices of your boy. However, if you have been building up this strong personal relation between you, he ought not to have to get those facts in garbled and sensational form from the streets. The most that will be necessary will be: to show him how prostitution degrades and destroys women, because some men are willing to dishonor both themselves and the women whom they should protect; to tell him that prostitution is the chief means whereby syphilis and gonorrhea are communicated and kept alive; to give him some knowledge of the germs which produce these diseases, and of the effects of them in wrecking prostitutes as well as the innocent homes of the men who go to prostitutes; and to make him realize the fine assurance and comfort about these things that any man may have who keeps himself clean in his sex life. In his state of mind at this time you can enlist him in an attitude of permanent antagonism against both prostitution and the diseases, not merely for his own protection but as a responsibility which every man has for his community.

It is worth while, too, to try to help him see that the greatest degradation in going to prostitutes or in any unrighteous sex indulgence is, first, in the feeling of inferiority that must attach to any man who exploits or degrades another person, and second, that he can never feel himself the equal of a clean, pure girl afterward.

It is a great pity for any boy to pass through these years from fourteen to eighteen, and his first affections for girls, without appreciating and understanding that it is the normal work of his sex nature to give him these new powers, affections, hopes, satisfactions; that these satisfactions may be exploited on gross and physical and temporary levels or on higher and richer as well as more permanent levels; that any young man can take his choice and have either form of satisfaction; *but that he cannot have the satisfactions both of a lustful and of a clean life.* He cannot have his cake and eat it too. You, more than anyone else, can convince him of this great truth.

It is important for you to have in mind that this period of his sex maturing normally carries with it a pronounced development of his religious nature. Indeed sex and religion are very closely connected in the evolution of the race and of the individual. The religious impulses should be as carefully guided as we have been suggesting that the sex im-

pulses should. They should be used very practically to increase his sense of right, truth, justice, beauty, development, humanity, obligation, duty, and the like. Similarly his sex and home aspirations should be used to give his religious attitudes warmth and beauty and reality. His love of nature, music, art, mankind, and of God is sure to be influenced by his love of girls.

CHAPTER VIII

THE BOY BECOME A MAN

Back in those days when the boy discovered the loveliness of girls he did not cease to want to be a man because of it. If his training is sound he does not cease to find pleasure and grounds for admiration in the boys of his own age, in the strong young men just ahead of him, or in manhood as an ideal. On the contrary, the normal effect of adolescence upon him under right conditions is to give him this new interest in girls, and through that also to increase and to refine his manly interests and ambitions. Indeed, he instinctively feels that he must show himself a real man to the girl. By keeping alive these admirations for the manly and by adding the love for the girl, we have seen how his sense of relation to society in general and to womanhood in particular may be greatly enriched.

Our Remaining Task

This is our remaining task: to take all these elements and motives that contribute to sound man-

hood and see how much we can make them mean to him as he gradually rounds out his conscious philosophy and practice of manliness.

While many other agencies, as the high school, college, church, and the like, are now trying to help the parents to bring the great sex goals to the understanding and acceptance of the older boys, I think you must agree with me that there are still some things which the parents can do, in making the boy into the man we want him to be, which no other agency can do so well. Especially is this true if through all these years you have been his comrade sympathetically and openly, and just as far as he will allow you.

The peculiar part of the task which belongs to parents at this period is still what it was at the beginning: to get the boy to accept your best life and your best interpretation of it as his ideal, your manhood as his goal, your home in which he was reared as the home he has determined to reproduce for his own. All this, of course, *plus* any improvement you, and he, and society can help to add to the things you yourself have done. He must improve on your record. This is the only road to progress in society. It is sad indeed if "we are no better than our fathers"!

What You Have Been Doing

In his first six or seven years you and his mother tried to set the whole home sanely and at its best into his *instinctive* and *unconscious appreciations, attitudes, and habits of thinking and acting.* In his transitional and growing boyhood this home was organized and consecrated by you to give him wholesome and educative projects which would gain his attention, command his interest, use up his leisure and energy constructively, give him practice in clean and happy conduct, develop skill, and arouse his enthusiasm and ambitions, even though these were continually changing. With his noisy and impossible boy friends, those were trying days!

During the upsetting emotional experiences of puberty and early adolescence, when he was beginning to turn toward the other sex, you again tried to let him see the old home and parents in the new light of his boyish loves and hopes. You made it a place always open to him and his boy and girl friends. He came to understand how good a place home is in which to have his parties and companionships and pleasure. It took much devotion and tact on your part to bring all this about; but nothing you have done for him has been of more value.

Again in his later adolescent years, and now,

as he is taking his final steps from youth into manhood; is coming to choose his life work,—is beginning to look toward the new home that he wants, and is gradually forming a philosophy of life in the home and elsewhere,—it seems to me that your task is still to make your home powerful in guiding these *conscious attitudes and decisions* which are ripening in him. With his mind more and more on the new home, now not so far away, you can bring to him the conditions on which alone the thing he wants can be had. (This means a good deal to you, father! Suppose from your boyhood up you had sensed how much your own attitude and reactions were to make or mar the life philosophy of this boy of yours, would it not have helped you all along to prepare yourself to be a better husband and father and to make a better home? Cannot you now make him imagine and anticipate something of this which you feel, so that he may come to it more surely and *earlier* than you did?)

The Climax of Sublimation

Our principle of "sublimation" (see Chapter IV) is still our greatest asset. It means that we can always use the higher and later forms of the sex impulse, or of any complex group of motives or satisfactions, to guide the cruder forms, if we only have imagination enough. For our boy it means

that coming events really do "cast their shadows before," and that he may now appreciate and enjoy these events by means of the shadows ahead of the events. It means that if he can sense keenly enough the great satisfactions which normal sex life may bring him, and his wife and children in his home, he will be glad to forego the various present and future selfishnesses and indulgences that will prevent this happiness. We really do not know of anything else which has so much power to give him control and satisfaction at the same time.

He does not need to indulge his physical sex nature in order to develop either the bodily or mental perfections of his sex life.

We are really coming back again to the very problems we discussed in Chapter I and to the principles of democracy you put into practice when you were giving him his start in childhood. He must come to understand, accept, improve, practice, and pass on to his own home and wife and children the same spirit that you worked out for him fifteen or eighteen years ago. You must give him *consciously* now what he *unconsciously* received then. You will find him wonderfully open to such talk!

The Practice of Democracy

In this new home whose philosophy he is now forming, there must be real democracy from the

start; and this democracy means a number of things. You will have done him a great service if you have believed in and have practiced them, so that he can see and accept them as both concrete and possible. Some of these features of democracy as applied to the home are:

1. The two people who go to make up this home have exactly the same obligation to be clean, self-controlled, forbearing, and whole-heartedly consecrated to the standards of the home. There can be no "special privilege" for any democrat, in a true democracy. The man has no right to claim sex indulgences for himself, before marriage or after, that he would regard unbecoming in his sweetheart, wife, or mother. Most normal young men when they are in love with the best sort of a girl feel the justice and right of this. It is your privilege as his father to help him to know that this is the enduringly manly attitude, and is furthermore most stimulating and enriching to all life. You should help him to despise any other standard, because he gets so much satisfaction in this.

Develop a Real Partnership

2. The old "patriarchal" stuff, left over from the time when women and children were the chattels of men, must *go*, in any real democracy. That was, of course, a form of special privilege and autocracy.

It is convenient and easy and requires little gray matter for a man, because he is strong and makes the support for the family, to hold himself the "master in his own house" and to impose his whim and will upon it. It is also flattering to his vanity. It requires much more brains, however, as well as more pains, unselfishness, and humanity to develop a real partnership between two people; and mutually to work out both the spirit and the methods whereby both wife and husband can make their best contribution to the home, and in turn get the greatest personal growth and development and happiness out of it. But it is greatly worth the trouble.

3. Even if there are no children to be reared and educated, this democracy must come to be the ideal of the real home. When junior partners are taken in and we come to training our children so that they may develop from within motives which are controlled and disciplined, and yet free from hurtful repressions, strains, and abnormalities,—then it is quite evident that only an atmosphere of real democracy will win. We cannot train vigorous self-controlled democrats in an autocratic organization, no matter how kindly and benevolent and efficient it may be. An autocratic, overbearing father will make of his children either autocrats, slaves, rebels, or hypocrites, depending on the pro-

portions of the various personal ingredients. His only chance to rear a democrat is through possible disgust at the father, as a horrible example; and this is too slim a chance!

4. This democracy of the home does not mean anarchy, or that every one may do as he pleases. It has nothing to do with personal liberty. It is rather the doctrine of mutual service and mutual responsibility in the interest of all, in proportion to strength. It does not mean that the mother or the child shall "rule" any more than that the father shall. It means that right, justice, consideration, and the joint welfare shall rule, and that the nature and rights of the weakest must be respected as sacredly as are those of the most powerful and wise. A democracy may insist upon discipline no less than an autocracy may. It is a discipline, however, which is even more binding on the strong than upon the weak, in which all obligation to service is measured by ability. It is not a system in which the weak are the servants of the strong; but one in which the experience of the strong is available for the development of the weak.

A Final Message

Can you not, father, as your contribution to the life philosophy of your boy, as he pushes into manhood, inspire him with the determination to be a

democratic leader in his own family, free from autocracy, greed, and lust? These are the three powerful impulses which, unbridled, do most to mar life in all its relations; but which, rightly controlled and guided, open up the highest human incentives and satisfactions. You and your home, more than all beside, will determine his attitude toward them all.

When homes such as yours come to do what they should to give their sons and daughters the knowledge and habits and attitudes which are right, the other educative and guiding agencies will have a splendid foundation on which to build. And we greatly need the leadership of all these agencies to help those young people whose homes cannot possioly give them a sane entrance to life. *When you have done your best in bringing your own boy to his own home safely, and at his finest, don't forget the thousands of boys who haven't had his chance!*

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